inqures should correspond direct with names given.

## HIS BOYHOOD

The Novelist, Essayist and Poet Describes His Early Life.

oce of His First Success in Literature-His First Meeting with Howells.

TOOPYRIGHT, 1894 7 A new book will soon be published by Prof. Hjalmar Hjorth Boyesen, auther of "Gunnar, a Norse Romance," "A Daughter of the Philistines," and other novels. It will be one of the series of "American Essayists," in which books by George William Curtis, William Dean Howells and Brander Matthews have already appeared, and will be called "Literary and Social Silhouettes." I took occasion to ask he told me that it was undertaken at the request of the publishers, and that it deals with what appear to him the most interesting phases of social and literary life in America. In one of the



BOYESEN AT SIXTEEN.

essays Prof. Boyesen discusses and endeavors to characterize the various types of American women, and indulges in an invidious, but he hopes not unprofitable, comparison between German and American ladies. Being himself a Norwegian by birth, and having married an American lady, he feels that he can afford to do this without fear of misunderstanding. Two of the essays are personal in character. One is called "The Meridian of Life," and records the author's lugubrious emotions on passing his fortieth birthday. there is also a paper entitled "My Lost Self," which describes Prof. Boyesen's feelings on returning after an absence of nineteen years to his native land. It is a bit of personal history which he believes no other man of letters has had a chance to record.

The professor's mention of his Norwegian birth led me to ask him about his boyhood in Norway and how he came to make his home in this country. We drifted into a long conversation on the subject which I will set down as closely as possible.

"I was born," the professor said, "at a little naval station in the south of Norway, called Fredericksvaern, where my father was then stationed as professor of mathematics at the naval academy. This was not the family homestead, my father's family having been landed proprietors who owned an estate near Christiania, and had lived on it for generations. My mother's family belonged to the district called Sogn, where my grandfather was a judge. I was sent to him as a small boy and spent a large part of my boyhood on his estate on the Sognefford. I remember very well how he took me about in a large cabin boat called the wing-boat, when he went on his anaual voyage to the sessions of the court in his various districts. The boat was rowed by a dozen oarsmen, and wherever we came a flag was run up on a flag-pole at the end of the pier as an invitation to us to spend the night. There was a great deal of old-fashloned ceremony about it, and a hearty, pheerful and altogether beautiful hospitality, something like what I imag-



BUALMAR HJORTH BOYESEN.

Ine must have been the hospitality of Homeric times." "How did you amuse youself as a lad,

"My chief occupations were those of primitive man, fishing and setting traps for birds and beasts. There was

s boy named Niles Kampen, a few years older than myself, who was my chief instructor in fishing and woodlore. He knew all the haunts of the otter, the ptarmigan and the mountain cock. I sold the proceeds of our expetitions to my grandmother and gave him half the profits. The servants' hall, which lay apart from the principal mansion, was to me a forbidden but enchanted realm. Much was said there that was not for ears polite, but for all that I was drawn thither by an irresistible fascination. After having issed my grandparents good night and when supposed to be sleeping soundly, I often stole down on tiptor to the servants' hall and listened spellbound to the old ballads, fairy tales and traditions which were recounted there during the winter nights." All the weird legends concerning the nixy the hulder and the troll, which are to be found in Boyesen's first book. "Our

par," were first heard on these forbidden expeditions. Boyesen completed his preparation

for the university of Norway in Christiania at a Latin school in the same city. Meanwhile his father, who had a great enthusiasm for the United States, had spent two or three years in this country, and determined to give his sons a chance to decide for themselves whether they wished to live here or in Norway. He therefore deposited sum of money with a, friend in Chi-

eage, to be paid to any or them who should come to claim it in person. "When I had graduated from the university in 1868," the professor went on, "my father informed me that this sum was at my disposal, and advised me to spend a year in travel in the United

States with my younger brother. If I liked the country well enough I might stay. If not I might return to Norway.

"On April 1, 1869, my brother and I arrived in New York, and after traveling the stay." ing about for some months we took up our temporary quarters in a small town called Urbana, in Ohio. There I left my brother and went to Chicago, where I was offered the editorship of a Nor-wegian weekly called 'Fremad,' which had just been started. In this position I remained about a year and a half, but the ambition to write was strong in me, and I soon saw that if I were to make a reputation as a writer I must master completely the English Prof. Boyesen about his new book a language. To this end it was necesfew days ago, and in talking about it sary to abandon all Scandinavian associations. I resigned my editorship and accepted a position as tutor in Latin and Greek at the Urbana university. There I wrote my first book, 'Gunnar,' but now the question arose-how to get it published? I did not know a single person connected remotely even with literature, but somehous the fates seemed to be on my side.

"In the summer vacation I went to Boston, which I heard was then the literary center of the country. The day after my arrival I strolled into the Harvard library in Cambridge. The librarian, Prof. Abbott, requested me to sign my name in the visitors book, and I promptly spread out all my formidable Hj's on the page. He became interested and asked me what sort of a name that was. I answered that it was a Norwegian name. 'Are you then, a Norwegian? he asked. I re-plied that I was. 'That is very singu-lar,' he said. 'Prof. Child, who was here a moment ago, told me that he wanted very much to get hold of an educated Norwegian. If you have no objection I will send for him.'

"I declared that I should be delight ed to meet the professor. He arrived in half an hour, bringing with him .



BOYESEN'S GRANDFATHER, THE JUDGE. copy of Landstad's Norwegian ballads,

which he had just procured, saying that he found much difficulty in reading the Norwegian dialects in which the ballads were written. I willingly offered my services as a translator, and we spent a most pleasant afternoon together.

"In return for this slight favor he asked me whether I would not like to meet the literary celebrities of Cambridge. This was more than I had hoped for. At a dinner which he gave a few days later I met Mr. Howells. brought the manuscript of my book, ("Geschichte des alten Aegyptens"), and read two chapters after dinner. Howells was greatly interested, and in Exodus," says Prof. Stade, "is a myth invited me to spend a couple of days with him at his house and read the remainder of the book. The invitation in far Japan, whence Prof. L. Riess was accepted and likewise the manuscript which appeared the following year in the Atlantic Monthly. This was the beginning of a warm and enduring friendship which I value above all my other experiences in this coun-Every summer, during the next eight years, I spent largely with Howells and his family, and his unfailing kindness and courtesy, his heroic pa tience with my literary crudites, gave me a valued impetus and encouragement for future effort."

The tale when it appeared in book form the following year, was most fa-vorably received and proved a gratify-

This and the success of my early Atlantic stories brought me into association with another prominent and most delightful man of letters, Dr. J. G. Holland, then editor of the old Scribners' Monthly. He, too, welcomed me to the pages of his magazine with a kindness and courtesy I shall never forget. I spent a summer with him at Bar Harbor in 1876. We took long walks together, discussed literary plans, and he showed an interest in my work all out of proportion to its merits. Another literary editor whose criticism and friendship became of much value to me at this time was Richard Watson Gilder, then associate editor of the old Scribner. He and his charmingly intelligent wife completed the work of identifying me with American life, so that when my grandfather demanded my return to Norway a very brief experience sufficed to show me that my lot was cast irrevocably in the United ARTHUR STEDMAN. States."

Amie—And so May's fiance is a real faithful reproduction in the Bible nar-aron. What is he baron of? baron. What is he baron of? Helene-Ideas, probably.-Brooklyn

Caually the Case. Mabel-With what verses are you the most familiar?

Literary Item. "This a great age for literature, isn't

Post-Reverses -N. Y. World.

"That's so. In old times it was only improve his mind."-Alex Sweet, in Texas Siftings

And Off. Bobble Bingo-Say, paps, the little boy next door has a new bicycle, and he is learning to ride on it learning to ride on it. Mr. Bingo-How is he getting on? Bobbie-That's about all he does-is to get on.-Harner's Young People.

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## Children Cry for Pitcher's Castoria.

THE ISRAELITE IN EGYPT. Egyptian Names Are Faithfully Repre duced in the Bible.

A correspondent of the Mancheste

Guardian writes: Perhaps hardly any tale of ancient times has come down to us so well accredited as to its main facts as the story of the sojourn of the Israelites in Egypt, their wanderings in the desert, and the slow and painful evolution among them of a higher form of religious faith, and yet, if we are to believe Profs. B. Stade ("Geschichte des Volkes Israel") and E. Meyer tes never wer decked out as history." A defender, however, has arisen for the old story sends a paper to the Preussishe Jahr-bucher (December) discussing at some length Profs. Stade and Meyer's arguments, and giving his own attempt at a rationalistic version of the Bible story. He dismissed as untenable their argument from the silence of the Egyptian records (why, he pertinently asks, should the Egyptians have sought to preserve the memory of events so little creditable to themselves?), and rejects as unscientific their attempt to emasculate into the mere passing wandering of some small nomad tribe that migration and regeneration of a whole nation which has left lasting traces on the history of the world. The accretions of a later date may be distinguished from the small bits of genuine tradition that are all that have come down to us by their very appropriateness, by their aptitude to enforce the tendencies of the age in which the tradition took definite literary form; thus the miraculous element in the story of the Exodus would grow naturally out of the destre for religious edification, the omission of other mention of other tribes than thety own from the growing national exclusive-ness. But where we find details given which are opposed to the tendencies of the later time, such as the Midlanites, later on Israel's bitterest enemies figuring now as their main helpers in a spiritual as well as material sense, or the forefathers of the two great tribes, Ephraim and Manasseh, springing from an Egyptian mether, there we may surely draw conclusions favor-

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able to the genuiness of the tradition

of which they form part. No explana

stances as that of the memories left by

"Mistah Jones, what makes you look at me datter way dis mawning?" "I've missed some of my cigarettes, and I believe you are the Black Crock' "-Tesas Siftings



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